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PSYCHOLOGICAL LITERATURE.

The Origin and Growth of the Moral Instinct, by ALEXANDER SUTHERLAND. London: Longmans, Green & Co., 1898. 2 vols., pp. 797.

The volumes are well printed—an excellence of no small moment to the much taxed modern eye. Other superficial excellences are: A comprehensive table of contents, an ample index, and a preliminary chapter outlining the scope and method of work.

In the preface the author makes special acknowledgment of indebtedness to Darwin and Adam Smith. To the former he owes the general direction of his ethical thinking and, more particularly his method of investigation and demonstration. "Full half of the book is a detailed expansion of the fourth and fifth chapters of his *Descent of Man*." "His (Darwin's) progress in these chapters reminds us of the march of some active and brilliant general who outlines a great conquest, but leaves behind him many a fort, and city, and strong place, to be subsequently beleaguered by plodding officers, each concluding in his own province, by time and labor, what his commander had effectively done in design." To the latter he owes the more definite direction of his thesis. "Adam Smith would in all likelihood have revealed the origin of our moral instincts, had he only possessed a mere suspicion of that greatest of biologic truths which Darwin was subsequently to establish. He saw that morality was founded on sympathy, but nowise perceiving whence that sympathy could possibly be derived, the whole remained involved as much in mystery as ever."

The author thus states his thesis: "It is the purpose of this book to show, how from the needs of animal life as they rose and developed, there sprang, at first with inexpressible slowness, but imperceptibly quickening as it advanced, that moral instinct which, with its concomitant intelligence, forms the noblest feature as yet visible on this ancient earth of ours." He waives all the "grander and deeper" philosophic considerations that encompass his enquiry, and devotes himself solely to tracing "the growth of our moral instincts from their humble source among the lower animals, with absolutely unbroken continuity through lowliest savage to the noblest of men, always as a biologic process."

The book presents three stages of treatment. In the earlier chapters the growth of sympathy is traced. Parental care is adduced as the condition of the "emergence, the survival, and subsequent ascendency of the more intelligent types." The second stage of the argument shows how sympathy having "thus entered on its first humblest existence," has deepened and expanded, giving rise to "the moral instinct, with all its accompanying accessories, the sense of duty, the feeling of self-respect, the enthusiasm of both the tender and manly ideal of ethic beauty." Finally, there is the exposition of a theory of the physiological basis of those emotional susceptibilities which we collectively call by the name of "sympathy." (This theory coincides

very nearly with the "visceral theory" of Prof. James, but was formulated in ignorance of Prof. James's work.)

The thesis is supported by a wealth of detailed evidence drawn from the widely varying fields of zoölogy, physiology, anthropology, history, jurisprudence and philosophy.

As a scientific history of "the growth of our moral instinct" this book has two elements of weakness. In the first place, it is an apology and not strictly a history. Adam Smith's doctrine of "morality founded on sympathy" is assumed as a proposition to be demonstrated. Under such conditions an impartial investigation of the facts of moral evolution would be well nigh a superhuman task. In the second place the author's evident disregard of psychology is a grave defect. You scan the index in vain for a citation from a "simon pure" psychologist. This disregard is especially exasperating in view of the author's use of such indefinite psychological terms as "instinct" withont even a provisional definition. His treatment, too, of sympathy is somewhat invertebrate. It is defined as "that general tendency which makes men grieve at the pains and rejoice in the pleasures of their fellows," . . . . the capacity of contagiousness in emotion." The physiological conditions of sympathy are set forth with admirable and convincing thoroughness; but the psychological conditions, which can hardly be of less significance in the history of the progressive development of sympathy, are not mentioned. As a matter of fact, the history of the origin and growth of the moral instinct is essentially a chapter in the history of psychogenesis. In the hands of one not a psychologist the subject is bound to suffer.

More specific points of criticism are the failure to take account of the sex factor in the origin of sympathy, which seems to be ascribed wholly to parental instinct; and the practical ignoring of the heredity problem. The author seems to hold to the Darwinian doctrine of transmission. Weissmann is not mentioned.

On the whole this book adds little to clear thinking along the line of moral evolution; but on the other hand it has not a little of moral dynamic in itself. Its purpose is dogmatic, but the controversial temper is generally absent; and a kind of noble idealism permeates all the pages. W. S. S.

Animal Intelligence: An Experimental Study of the Associative Processes in Animals, by E. L. THORNDIKE. Monograph Supplement, No. 8, of the Psychological Review.

This monograph of 109 pages presents the results of a series of experiments conducted for two years on dogs, cats and chicks, with a view to ascertain the time required and mode in forming their mental associations, together with a determination of their delicacy, number and permanency.

The method used was to confine the animals in enclosures from which they could escape by some simple act, such as pulling at a loop of cord, pressing a lever, or stepping on a platform. The animals, as far as possible, were kept in a uniform state of hunger. This, together with the desire for freedom and discomfort in confinement, were the factors played upon throughout.

He found that the creatures could not learn to do any act from being put through it, "and that no association leading to an act could be formed unless there was included in the association an impulse of the animal's own. Learning, whether among domestic animals or their keepers, is a process in which the learner must shoulder the great bulk of the task.

The interpretations that will probably provoke discussion and